Ekaterina Alexandrova interviews Chris Korda for Discours, November 5, 2023

1. It's 2023. War, social crises, climate change, the human population exceeding 8 billion — to some people this picture seems apocalyptic. What do you think of current events? And do you see a future for us as a civilization? Can something like science and education save us?

Current events: unremittingly bleak. The future of civilization: nonexistent if we continue our current behavior. Science and education saving us: good luck with that.

2. What is the end goal of the Church right now? What do you see as your mission?

The goal is balance between humans and non-humans. The mission is persuading people to never have children. People are causing a mass extinction, and non-procreation is the only ethically defensible stance. Removing yourself from the gene pool is the ultimate personification of limits to growth.

3. In 'Snuff It' #5 you have outlined a shift to a new, post-antihumanist agenda of the Church. What has influenced such a significant change?

The disasters the Church prophesied in the 1990s have already occurred. It's now pointless to chastise humanity, because the damage is done and irreversible on any meaningful timescale. Instead we must prepare emotionally and psychologically for the trauma that's surely coming. My 2020 album *Apologize to the Future* is post-antihumanism. If we're lucky and geoengineering works, we'll spend the next century moving our cities inland. As I said in the song *Changing Climate*, "From the coast we must retreat."

4. The Voluntary Human Extinction Movement was founded one year earlier than the Church. Did it (or any other anti-natalist movement) influence you?

I learned about VHEMT from Nina Paley, who was elevated to Cardinal after she joined the Church on the Jerry Springer show in June 1997. VHEMT's founder Les U. Knight let me use his slogan "Thank You For Not Breeding" and I'm grateful to him for that.

5. Why did you choose the format of a church? Do your ideas have any spiritual/transcendental aspect to them? Or was it a way to piss off Christians?

The Church of Euthanasia is a church because ethics are the domain of religion. Whether humans should or shouldn't destroy their own future is an ethical question, not a scientific one.

6. Ecological and environmental activism is usually associated with the Left part of the political spectrum. Do you agree with that? Who do you consider yourself in terms of political orientation?

Both capitalist and communist nations devastate the environment. The problem is refusal to accept limits to growth. I consider myself an existentialist and a scientific pragmatist.

7. A lot of ecological movements have a feminist aspect to them: Mother Earth is a feminine archetype and Nature is often compared to a woman in a patriarchal society in a way that it is exploited and abused. Do you find these associations close to your worldview? Does your own gender identity in any way resemble this link between femininity and nature? And was the Being, which came to you in a dream, gendered?

I don't romanticize nature. Earth is a rock hurtling through the vastness of space, and we inhabit a thin zone of biological activity on its surface. We are apex predators and depend on countless other organisms for our survival. If we can't manage to coexist with them, evolution will continue without us. Most species are sexually dimorphic, not because it's archetypal but because it's a successful genetic strategy. I crossdress because I like the way it makes me feel. The Being had no gender that I can recall.

8. How many participants were in the Church at its peak?

The peak hasn't arrived yet. The Church of Euthanasia spreads virally, and currently has more members than ever before, because its relevance has only increased since its founding in 1992.

9. Which one of your demonstrations from the 90s is your favorite?

The Fetus Barbeque is my favorite, because it was held at New England's largest pro-life rally, officiated by the archbishop of the Boston Catholic Church. The archbishop pressured the Parks Commissioner, who then lost his temper and strangled one of our photographers. Luckily we had a second photographer who took photos of the assault and published them in a Boston newspaper, sparking a lawsuit.

10. If I'm not mistaken, in the 2000s you stopped participating in public protests. What was the reason for this decision?

After the 9-11 attacks in 2001, anti-terrorism laws effectively criminalized protest, even in liberal Boston, and the risk of being assaulted by outraged bystanders also increased dramatically.

11. In 2001 you released 'I Like to Watch'. What was the emotion you felt watching the towers fall? There is a term 'symphorophilia' — sexual arousal which appears while witnessing a tragedy. Was it something like this? Do tragedies bewitch you? Or has your perception of them changed since then?

I enjoyed watching the towers fall, and I'm sure I wasn't alone in that, but few others had the temerity to admit it publicly. Stockhausen called it the greatest artwork ever, but missed the sexual dimension. An unmistakably phallic symbol of American power was feminized and deflated. At the time, I called it a forced transsexual surgery and I stand by that today.

12. A lot of the Church's activity takes place online. During the 90s the Internet seemed to be a place of absolute freedom. What do you think of cyberspace nowadays? Does it stand a chance to continue being a tool of self-expression or will it be totally devoured by corporations?

Parts of the internet resemble Disneyland, but not all. We might as well make the most of it and try to change it for the better. I support the open-source movement and contribute to it actively.

13. You are a software developer yourself. What draws you to computers and where did this interest start from?

I enjoy collaborating with computers because they have superpowers, meaning they can do things that I could never do. I started programming in college, and it quickly became obvious that I had a gift for it.

14. Let's talk about art. You seemed to use the term 'Dada' a lot. What's your take on it? Which creative methods do you use that have connections to the dadaist worldview? And what other things inspire you?

The Church of Euthanasia often borrows tactics from Dadaism. The general philosophy is that confusing people is the only way to overcome their reluctance to face facts. I'm inspired by too many of my predecessors to list them all, but my current project relates to the work of engineer and artist Thomas Wilfred. I'm currently reading *The Big Picture* by Sean Carroll.

15. Last year the Supreme Court overruled Roe v. Wade, thus outlawing one of the four pillars of the Church of Euthanasia — abortion — on a federal level. What do you think are the consequences of this action?

The consequences are that more women will die from illegal or botched abortions, and more unwanted babies will be born and suffer neglect and poverty.

16. I think that the question which interests most people who learn about the Church is how many of its participants actually followed the four pillars. I'm sure that sodomy is pretty popular — but what about suicide and cannibalism? Do you know about any precedents?

All four pillars are optional. Only non-procreation is mandatory. Regarding suicide, the word euthanasia literally meant "good death" in ancient Greek, and the Hippocratic Oath obliges doctors to provide good death just as much as good life. Everyone deserves the freedom to die when they want to, in a painless and dignified way, and also deserves assistance with that if necessary. If you're squeamish about cannibalism, become a vegetarian.